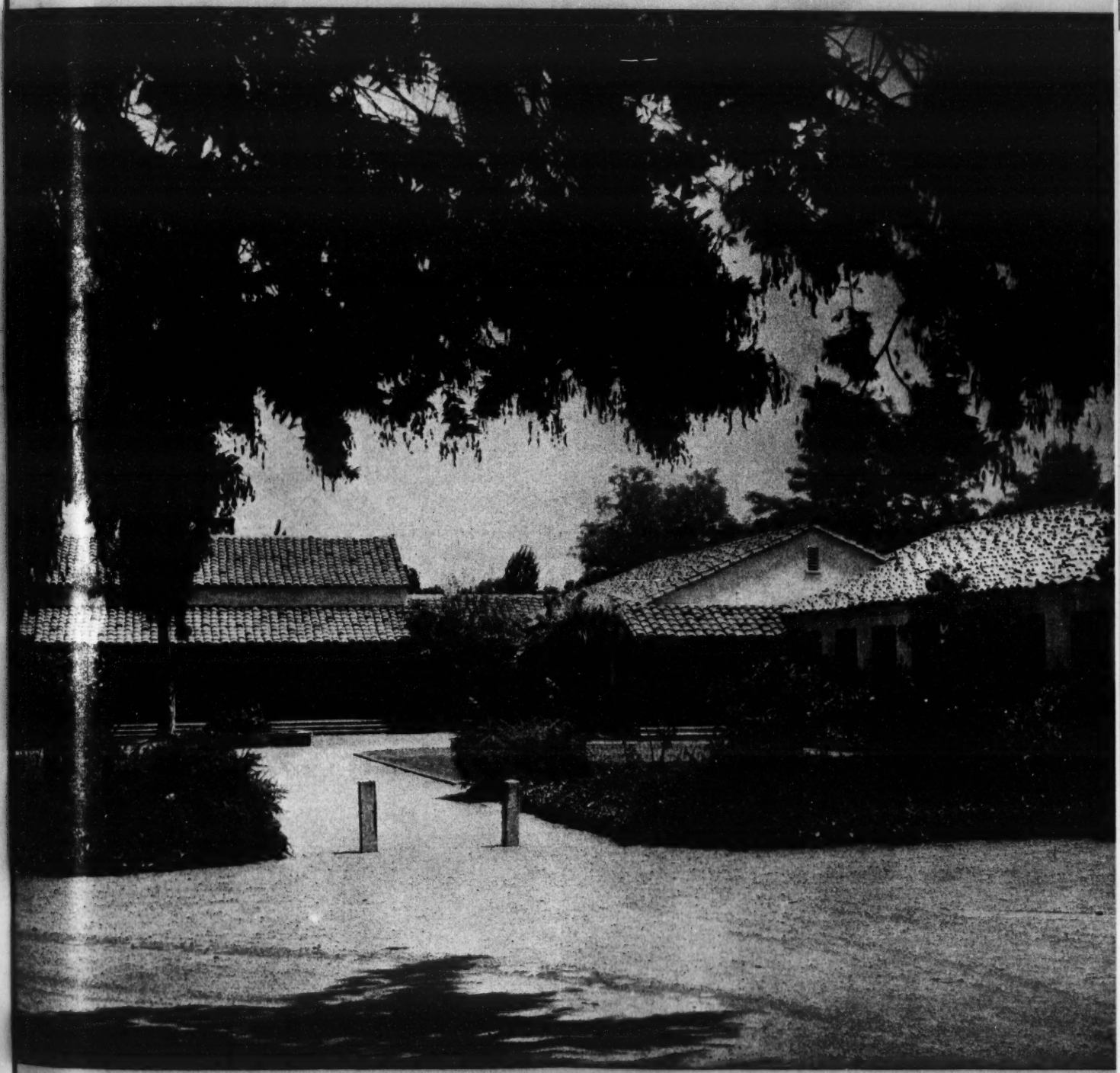
The PACIFIC CHURCHMAN



MENLO PARK JUNIOR COLLEGE

(*See page 5 for program*)

September 1940 **Ten Cents**

CHURCH DIRECTORY

SAN FRANCISCO

All Saints' Church
1350 Waller Street, San Francisco
Rev. Dr. Paul Little, Rector

Sunday Services: Holy Communion, 8:00 a. m., and Church School, 9:30 a. m.; Morning Prayer and Sermon, 11:00 a. m.; Young People's Fellowship, 7:30 p. m.

Grace Cathedral
California and Jones Streets, San Francisco
The Rt. Rev. Edward L. Parsons, D.D., Bishop; the Very Rev. J. Wilmer Gresham, D.D., Dean Emeritus

Sunday Services: Holy Communion, 8:00 a. m. and 12:15 p. m. Choral Matins and Address, 10:00 a. m. Morning Prayer and Sermon, 11:00 a. m. Choral Evensong and Address, 4:00 o'clock.
Weekday Services: Holy Communion, Wednesdays at 10:30 a. m. Thursdays and Holy Days at 7:30. Service of Healing, Thursday evening at 8:00.

St. Francis Community Church
San Fernando Way and Ocean Ave., San Francisco
The Rev. Henry Purcell Veazie, M.A. (Oxon), Rector

Services: Holy Communion each Sunday, 8:00 a. m. (first Sunday in month also at 11:00 a. m.). Church School, 9:45 a. m.; Morning Service and Sermon at 11:00 a. m.; Young People's Fellowship, 6:30 p. m. Weekday services as announced.

St. James's Church
California Street between Eighth and Ninth Avenues, San Francisco
Rev. Harold S. Brewster, Rector

Services: Holy Communion, first Sunday in month, 11:00 a. m.; every Sunday, 8:00 a. m. Church School, 9:45 a. m. Morning Prayer and Sermon (except first Sunday), 11:00 a. m. Evening Prayer, 8:00 p. m.

St. Peter's Church By-the-Golden-Gate
Twenty-ninth Avenue near Clement Street, San Francisco
John Alfred Collins, Rector

Services: Holy Communion, 8:00 a. m. Church School, 9:30 a. m. Morning Prayer, 11:00 a. m. Young People's Fellowship, 7:00 p. m.

Trinity Church
Bush and Gough Streets, San Francisco
Rev. Donald Brookman, D. D., Rector

Services: Sundays, 8:00 and 11:00 a. m. Church School, 9:30 a. m.

St. Luke's Church
Van Ness Avenue and Clay Street, San Francisco
Rev. W. W. Jennings, Rector

Sundays 8:00 a. m., Holy Communion; 11:00 a. m., Morning Prayer and Sermon.

The PACIFIC CHURCHMAN

Volume 76-77 **Number 11-1**

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BERKELEY

St. Clement's Church
Russell and Claremont
Berkeley
Rev. J. Henry Thomas

Sunday Services: 7:30, 9:30 and 11 a. m. Wednesday, 11 a. m.

SAN MATEO

The Church of St. Matthew
El Camino Real and Baldwin Ave., San Mateo
Rev. Lindley H. Miller, Rector

Sunday Services: Holy Communion, 8:00 a. m.; Junior Church and Sunday School, 9:30 a. m. Morning Prayer and Sermon (Holy Communion 1st Sunday), 11:00 a. m.

BURLINGAME

St. Paul's Church
"On the Highway"
El Camino Real at Bellevue Avenue, Burlingame
Rev. Francis P. Foote, Rector

Sunday Services: Holy Communion, 8 a. m.; Church School, 9:45 a. m.; Morning Prayer and Sermon, 11 a. m. (Holy Communion on first Sundays.)

ROSS—MARIN COUNTY

St. John's Church
Lagunitas Road and Shady Lane, Ross
Rev. John Compton Leffler, Rector

Services: Holy Communion, first Sunday in month, 11:00 a. m., other Sundays, 8:00 a. m. Junior Church and School, 9:30 a. m. Morning Prayer and Sermon (except first Sunday), 11:00 a. m. Chi Kappa for Young People, 7:30 p. m.

CHURCH DIRECTORY

OAKLAND

St. Peter's Church
Broadway at Lawton Avenue, Oakland
Canon L. D. Gottschall, Rector; the Rev. Edgar F. Gee, Rector Emeritus; Mr. J. N. Brockmann, Director of Religious Education

Services: Sundays: 8:00 a. m., Holy Communion; 9:30 a. m., Church School and Bible Class; 11:00 a. m., Morning Prayer and Sermon. Choral Eucharist, 11:00 a. m., first Sunday of month. Wednesday, 7:45 p. m., Mission of Healing. Friday, 9:00 a. m., Holy Communion; 9:45 a. m., School of Prayer; 10:15 to 10:45 a. m., Broadcast, "The Healing Hour." (KRE.)

St. John's Church
Eighth and Grove Streets, Oakland
Canon L. D. Gottschall, Rector; Mr. J. N. Brockmann, Director of Religious Education

Services: Sundays, 8:45 a. m., Church School; 9:15 a. m., Choral Eucharist and Sermon.

St. Paul's Church
Bay Place and Montecito Avenue, Oakland
The Rev. A. Ronald Merrix, Rector
The Rev. Walter Williams, Assistant Rector

Services: Sundays: 8 a. m., Holy Communion; 9:30 a. m., Family Service and Church School (Holy Communion, last Sunday in month); 11 a. m., Morning Prayer and Sermon (Holy Communion, first Sunday in month); Wednesday, 10 a. m., Holy Communion; Rector's Class, 10:45-11:30 a. m. *Young People's Meetings:* Sundays, 7:15 and 7:30 p. m.; Wednesdays, 8 p. m.

ALAMEDA

Christ Church
Grand and Santa Clara Avenues, Alameda
Rev. Sumner Walters, Rector

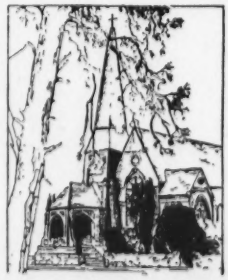
Services: 7:30 a. m., 9:30 a. m. and 11:00 a. m.; 7:30 p. m. at Chapel (Sixth and Lincoln). Church School also at Ward Memorial Chapel, Fountain and Central.

PALO ALTO

All Saints' Church
Waverly Street and Hamilton Avenue, Palo Alto
Rev. Oscar F. Green, Rector

Sunday Services: Holy Communion, 8:00 a. m. Morning Prayer and Sermon, 11:00 a. m. College Group, 6:00 p. m. Evening Prayer and Sermon, 7:45 p. m.

PACIFIC GROVE



Week-Ending on the Monterey Peninsula?
visit
St. Mary's-By-the-Sea
Pacific Grove
Rev. Charles R. Greenleaf, Rector
Services 8 and 11

The PACIFIC CHURCHMAN

SAN FRANCISCO, SEPTEMBER, 1940

The Inevitable Victory

It is frequently difficult for the Christian to come to an objective attitude in regard to the present conflict between Britain and National Socialism, but the necessity of some sort of judgment in the matter is obvious. The first point to bear in mind is that Christianity is greater than any system of government. Therefore, let us be careful not to think that should Britain fall Christianity will cease. Surely the Church is greater than the so-called "Christian civilization" which it produced. Christianity is a life of grace rather than the right to vote.

Second, it is obvious that totalitarianism constitutes a most serious threat to the freedom of the Church. The chief function of the state, from the religious point of view, is to maintain the right of the Church to freedom. Totalitarianism at least implies (and usually achieves) elimination of this freedom.

Therefore, while we should remember that Christianity is greater than democracy (being its source), we must be realistic enough to recognize that a Nazi victory will constitute a serious menace to the Church's basic freedom. And let us be assured that, whatever happens, the God who brings good out of evil has not been defeated.—*George W. Morrel.*

"Ye Are Witnesses to the Power of Christ"

Every woman who reads her diocesan paper, her parish leaflet, or the national Church periodicals, has thrilled to the announcement of the plans for the General Convention of the Church to be held in Kansas City in October. This triennial gathering comes at a time when men and women, troubled over world-wide disasters, are searching their hearts and their consciences as to their personal responsibility in stemming the tides of hatred which have led to the sacrifice of thousands of human lives. In their sober and saddened mood, they are setting a higher value on religion than ever before, and, it is to be hoped, are deepening their loyalty to the Church which represents their faith. Not only is there a deepened sense of the value of religion, but there is a growing realization of thte need to give and give generously to alleviate the misery of the world.

Women of the Church have felt and responded to this appeal. Throughout the past triennium they have worked heartily to build up a mighty offering to aid the extension of Christ's Kingdom and to reinforce the mission fields which have been severely threatened by the economic disturbances created through wars. Reports indicate that as an expression of their thankfulness for their own many blessings, they are determined that the United Thank Offering this year shall pass the million-dollar mark, as it did twice before in days of greater prosperity. From its beginning in 1889 it has grown to be the greatest instrument of the Church for the support of missionary work and has amounted to a total gift of over seven and a half million dollars. Inspired originally through the earnestness of one woman, Mrs. Ida Soule, it is now the ambition of its custodians that it shall include among its contributors every woman of the Church. In 1939 its fiftieth year was celebrated. The new fifty years must start propitiously. Another incentive for a great thank offering this fall is the decision of the Woman's Auxiliary that it be given in recognition of the forty years of service of Miss Grace Lindley.

California women have dropped extra pennies into their blue boxes in thankfulness and justifiable pride that they are represented nationally by two of their devoted Auxiliary leaders—Miss Rebecca Hibbard of Los Angeles as National Vice Presiding Officer and Mrs. George Batte of our own diocese, as a new member of the National executive board. They may drop still other pennies in thankfulness for the splendid spirit of cooperation which has been worked out between the Auxiliary and the House of Churchwomen. Even before the organization of the National Council in 1919, the women of California, through their Church Service Leagues, combining every interest group of the parish, and their annual gatherings in the Diocesan House of Churchwomen, aimed to support not only missions, but Christian education and all the institutional activities of the Church. Without doubt their splendid example was felt nationally when, in 1919, the National Auxiliary broadened its scope to include the work of the Church in all its departments. At its last annual meeting, the House of Churchwomen voted to recognize the expanded work of the Auxiliary and its own relationship to the national body, thus creating a fine spirit of united endeavor.

Setting a noble keynote for their triennial reunion, the women of the Church have adopted as their theme *"Ye are witnesses to the power of Christ."* Such a motto brings a poignant challenge at this time when Christianity is encountering determined opposition in many parts of the world. As Christ left His message to individuals to carry to others, so today His message still depends on those who rise to be witnesses of His power. The women have chosen an inspiring slogan. God grant that they may show forth His power not only this year but in the triennia to follow.—*Ethel M. Springer.*

What Is Protestantism?

Protestantism is, first of all, *a division of Christendom.* It embraces all of Christianity not included in Roman Catholicism or Eastern Orthodoxy. The term Protestant arose from the protest which the Lutheran minority party made at the Diet of Spires in 1529 against the action of the Reichstag in reestablishing Catholic rights in Lutheran lands. It has been extended to cover all of non-Roman Western Christianity.

Protestantism is, in the second place, *an evolving religious culture.* At first glance, it would seem that there is no such thing as a set of Protestant religious principles. In Protestantism, religion has to take its chance with private interpretation, and private interpretation is often amateurish, if not actually irresponsible. In spite of these handicaps, however, Protestantism has evolved a recognizable religious culture, involving notably the so-called Protestant conscience, Biblical theology, and evangelical piety.

Finally, Protestantism is a *religious movement* which has produced such institutions as the Federal Council of Churches of Christ in America and the new World Council of Churches. In spite of its divisions, the Protestant world is becoming more and more Church conscious and increasingly aware of the significance and value of historic Christianity.

Anglicanism or Episcopalianism belongs unquestionably within a broadly defined Protestantism. So do Christian Science and New Thought. These movements are not exactly evangelical, but they are far more evangelical than Catholic in their outlook on life and in their insistence on religious individualism.

Protestantism ranges in quality all the way from the Riverside Church in New York City to Preacher Casey's revival meetings in *The Grapes of Wrath.* At its best, Protestantism is a chaste and beautiful religion, ennobled by a serene piety and an aggressive conscience.—*James M. Malloch.*

Our Clerical Deputies Look Toward Convention

The entire Church is turning in anticipation toward the triennial meeting of General Convention to be held in Kansas City beginning October 8. In view of this important event, the Editor has asked the four clergymen elected as Deputies from California to set down their thoughts. Drs. Rifenbark and Hodgkin are "old timers" at Convention; the Rev. Messrs. Patton and Leffler attend for the first time.—EDITOR.

I.

MARK RIFENBARK

Californians are not reputed to be especially modest; but I have always been conscious in the meetings of General Convention that our Church in the East and the South speaks with the prestige of a larger constituency and a longer history. This has influenced me somewhat in the several General Conventions already attended to accept for our Western corps of deputies the role of followers rather than that of leaders in policy-making programs. Possibly this is a mistake. Surely members of the U. S. Senate from California, Idaho and Nevada have not hesitated to take a place of leadership in that body merely because they represented a relatively smaller constituency.

We have, at any rate, something to contribute of the pioneering spirit and adventurous optimism that is associated with the West and is needed for a proper balance in all national councils. We do not feel the restraint of any ultra conservative traditions.

I have little doubt we shall meet with the shadow of war hovering over the world. It will be incumbent upon us again to express the Church's attitude toward this issue, especially as it concerns our nation. This may bring forth many shades of honest opinion.

The cry of the many distressed people in Asia and Europe will be heard through the voices of their champions. They will find the Church both sympathetic and responsive, as in former times.

Marriage and divorce legislation continues to be a perplexing problem, with indications of a liberalizing tendency that may call for at least an experimental change in the canons.

The proposed new hymnal I trust will not be left entirely in the hands of the musical experts; it touches too closely the sentiments and affections of the rank and file of Church people.

Shall we change the headquarters of the Church and the seat of the Presiding Bishop to Washington? That proposal will be made by a committee that has been studying the matter.

Consideration of the budget for the succeeding triennium is a trying experience for the deputies. Our sights will have been lifted by visions brought us of the growing needs and opportunities from various fields in promoting and extending Christ's Kingdom. We shall wish to go forward, to accept greater responsibilities for our Diocese; then we shall realize, in order to do this, we must make the folks back home catch that same vision. Can we do it?

One of the livest issues will be that of the proposed Concordat with the Presbyterians. Bishop Parsons and Bishop Manning have been redoubtable opponents on many issues. Their debates, always courteous but incisive, have for many years been one of the "features" of the Convention. This one will, I judge, be in their best tradition.

As always, the program of the Woman's Auxiliary and the report of their United Thank Offering will be high points in the Convention. Proposals of the Forward Movement and plans for a campaign of Evangelism may be expected to lift the Convention to a spirit of adventure and raise the whole spiritual level of the Convention above the problems of legislation and ecclesiastical housekeeping.

II.

W. R. H. HODGKIN

Before going to my first General Convention I was told that it was a terribly fast rushing affair and I smiled the smile of the ignorant. For two days I thought my informer was wrong, for we seemed to be doing nothing but sitting around while the powers that be got things wound up, like a baseball pitcher warming up his arm.

The chairman had to be elected and at that first Convention there were two nominees and an election, the next two Conventions I attended there was just one nomination and a unanimous acclamation. Roll calls, appointment of committees, explanations about how business was conducted in a bicameral legislative body, references to special by-laws and rules of order, with much quiet sympathetic understanding of weak human nature by the chairman and the dispatcher of business; that was our first two days.

Then came the active period of the Convention and it went with increasing speed as the days rolled along. It sort of made one dizzy to keep track of it, and it would have been a period of confusion but for the watchful and effective secretaries, among whom was the present Bishop Coadjutor of our Diocese.

The Convention is somewhat of a three-ringed circus. There are the two houses, both equal in importance, one small with Bishops only, the larger with the Deputies, clerical and lay. Then there is the Woman's Auxiliary with a program free from legislation, and therefore much more interesting. There are evening meetings in the interests of Missions, domestic and foreign; Social Service, Religious Education, and everything else that can seize the attention of Church people, with receptions and pageants to fill in the gaps. During the morning there are classes for those who are not members of the Convention. These classes are well attended and have appalling titles, but deputies cannot attend them without leaving their duties.

Committee work is interesting as it brings one into touch with Church people from other places. I have been on the Committee on Constitutional Amendments, but it has little to do. I should say that the Committee on Budget and Program and that on Canons have the most important place. The Constitution may be more important than the Canons but it is amended less frequently. The Budget and Program means the budget of the National Council. This committee works during the summer gathering material and during the 1937 Convention held sessions at which the various deputations were invited to come and tell what they thought their respective Dioceses could raise for the Council during the next year. On the basis of these estimates the committee could indicate to the Convention a reasonable expectation for the General Missionary work of the Church. It is to be regretted that even this method has been over optimistic.

The opening service is certainly inspiring, the large attendance in Convention hall or stadium with improvised altar and hearty singing and good preaching lifts us at the beginning to a sense of the responsibility of being a Convention member. Bishop Parsons was the preacher in 1937. The Woman's Auxiliary Service when the United Thank Offering is presented is next in importance, but the evening service at which the United Thank Offering total is announced is the service of keen suspense until the announcement is made.

Dr. Powell warned me before going to Denver that I must not try to attend every meeting, and that I must be familiar with the Deputies' Rules of Order. If you attend everything you get tired and perhaps sick, if you neglect the rules you feel like a fool.

III.

J. LINDSAY PATTON

This will be the first General Convention I have attended in any capacity, as a delegate or otherwise. With the naïve optimism of the neophyte, therefore, I am going to Kansas City with high hopes of what can be done there.

Certainly there is need for statesmanship. Some delicate and important problems are to be determined.

(1) The Missionary District of Salina, Kansas, is without a Bishop. It must be decided whether to elect a new Bishop or to incorporate the district into a neighboring Diocese, effecting a considerable economy in missionary funds. If this latter course is followed, it may serve as a precedent for other small and struggling Missionary Districts—San Joaquin, Eastern Oregon, Nevada, Utah, etc.—where (it seems to some) the expense of maintaining a Bishop and administrative staff is not justified by the number of Churches in the district. The cost of an Episcopal establishment (salary of Bishop, living quarters, secretary, travel) is between six and ten thousand dollars a year.

Each of these districts, however, is anxious to maintain its own identity, with its own Bishop (although in some cases there are scarcely more than a dozen Clergymen in the area) and a lively debate is in prospect with an important matter of policy at stake.

(2) Divorce and Remarriage. For many years our Church has been trying to maintain a middle course on this crucial issue, holding firmly to the ideal of a life-long union, but seeking to make provision for exceptional cases. A committee of the Woman's Auxiliary has recently come forward with a bold proposal which would enable far more persons than formerly to be remarried by the Church after divorce. This whole matter, it would seem, is to be argued anew.

(3) The War—Conscription—the Rights of Conscientious Objectors, etc. The General Convention must make some decision on these issues.

(4) A purely technical and ecclesiastical matter, but important in its effects: Should the Presiding Bishop be assigned a Diocese and Cathedral of his own, say, the Diocese of Washington? Would this make his work more efficient? Would it give him more prestige and authority, and if so, is this desirable?

Under the present arrangement the Presiding Bishop remains canonically in his own Diocese (Virginia at the moment), although the oversight of the Diocese must be largely assumed by an assistant; while his administrative office is within the territory of another Bishop (New York).

(5) The Budget. The Episcopal Church on its temporal side is a corporation, and a fairly large one. Many hours of the Convention's time must be spent in determining what should be done with the dollars and cents it has (and in deciding how many dollars and cents it can hope to have). This is prosaic, not at all uplifting to the soul, perhaps, but inescapable.

(6) What about our proposed union with the Presbyterian Church? What advances have been made? What difficulties stand in the way?

(7) A new Hymn Book is to be presented for approval or rejection.

(8) Changes in the Prayer Book, some trifling, some of basic importance, are to be presented and discussed.

I could go on. I simply indicate the matters that have a particular interest for me and in which I hope to be concerned. However, I *do* seem to remember that someone has said, "Fools rush in," et cetera.

IV.

JOHN C. LEFFLER

According to the old adage that "fools rush in where angels fear to tread," it is probably a rash hope on my part that the California delegation may take a more active part in this Convention than has been its custom in the past. After witnessing the youthful asinity of at least one freshman member of the U. S. Senate during the past few years, I find it difficult to reconcile this rash hope with one's desire to avoid being conspicuously foolish and froward.

Nevertheless, it seems to me that we of the Pacific Coast have talked altogether too much among ourselves about the failure of the Church to understand our problems and to recognize us as an integral and important part of the national Church life. The time has come for us to act as though we were what we believe the Church back East thinks we are not—a vital, progressive, forward-looking, growing edge of the Episcopal Church in America. For that reason, I believe the deputies from California must be willing to overcome shyness and take an intelligent and active part in the proceedings of Convention.

As a matter of fact, some of the vital issues the Convention must face are more acutely evident on this coast than anywhere else in the country, and since that is the case, should not we who face them in their acute form be able to shed some valuable light on their solution?

Take marriage and divorce as but one example. The discussion in the Church press has been largely concerned with the theory and history of the Church's attitude. This is of vital importance. But we in California are not confronted with theory so much as with facts. On the credit side their are the distinct assets we possess in the state laws which require the filing of intention to wed at least three days prior to marriage and which require a complete medical examination before marriage. In these respects, the state makes it easier for the Church to maintain the Christian standard of marriage.

But on the debit side we have not only the relatively lax divorce laws of California but we also have Reno only a few hours away. Theory breaks down before the fact that the real reasons for divorce are seldom contained in the court records out here, and as a result many innocent and devout Church people and most Clergymen are placed in a predicament which is not met by unrealistic Canons. We may not be able to propose a better solution than that already before us, but we certainly can and must shed some light on it in view of our experience with an acute problem.

Someone has said that the only difference between California and the rest of the country is that in California every problem is more acute. That seems to be more true than we like to admit. Therefore, when the Church faces the issues of war and peace, of the preservation of democracy through strengthening its moral and spiritual bases, of the place of the Church in a time of confusion and crisis, we of California are vitally concerned because all of these problems are acute right here.

Therefore, I approach this great privilege of representing our Diocese at the Convention of 1940 with an awful sense of responsibility, which I know is shared by my fellow deputies. These are not ordinary times. They are more critical than at any time in the history of the American Church. And to be a member of a Church Convention meeting in this year of Grace carries with it not only an awful responsibility but an overwhelming challenge which cannot be met except by and through the prayers of all our people, that we who represent you may be guided aright in mind and heart and will.

Program Annual Laymen's Conference

Menlo School and Junior College, Sept. 7, 8 and 9 at Menlo Park, Calif.

Saturday, September 7, 1940

2:30 p. m. Registration and assignment to quarters.

3:30 p. m. Sports.

4:30 p. m. Meeting of Program Committee.

6:00 p. m. Dinner. Host, Frank M. Avery; Song Leader, P. C. Woodhouse. Welcome by Dr. Lowry S. Howard. Songs and Roll Call.

8:00 p. m. Opening Session: Chairman, M. Anderson Thomas. Keynote Address: Bishop Edward Lambe Parsons.

8:30 p. m. Discussion: "A Layman's Duty in Civic and Governmental Affairs." Judge George E. Crothers, followed by Round Table Discussion.

10:00 p. m. Evening Prayers, led by Bishop Parsons.

Sunday, September 8, 1940

8:00 a. m. Holy Communion at Trinity Church, Menlo Park. Celebrant, Bishop Parsons, assisted by Rev. Chas. E. Fritz.

8:45 a. m. Breakfast. Host, E. Willard Burr. Songs and Roll Call.

10:30 a. m. Open Air Service. Leader, Henry A. Brown.

12:30 p. m. Luncheon. Host, H. Robt. Braden. Songs and Roll Call.

1:30 p. m. to 4:00 p. m. Afternoon Recreational Period.

3:00 p. m. Vestrymen and Treasurers of Parishes meet with R. R. Sumroy.

4:30 p. m. Discussion: "A Layman's Attitude Toward Subversive Influences." Chairman: C. C. Powell. Speakers: C. K. Sutcliffe, Elsworth Johnson and Dr. Lowry S. Howard. Round Table Discussion.

6:00 p. m. Dinner. Host: George S. Robson.

7:30 p. m. Lay Readers' Vesper Service. Sermon by Rev. Chas. E. Fritz.

8:45 p. m. Discussion. "A Layman's Attitude Toward War." Chairman: Chas. W. Eichbaum. Speakers: M. Anderson Thomas and Maj. Gen. Grote Hutcheson. Round Table Discussion, featuring our young men of the Episcopal Church.

10:00 p. m. Evening Prayers. Led by Bishop Parsons.

Monday, September 9, 1940

8:30 a. m. Breakfast. Host: Leonard C. Braden. Songs and Roll Call.

9:30 a. m. Continuation of discussion of subjects introduced at previous sessions in an Open Forum. Chairman: Frank M. Avery.

12:00 m. Luncheon. Host: M. Anderson Thomas. Farewell talks. Adjournment of Conference.

Registration fee, meals and lodgings, $4.00. Part time in proportion. Bring blankets, pillow, sheet and towels, also swimming trunks, tennis racquets and horseshoes for recreational activities. Baseball, football, etc. Phone P. C. Woodhouse, EXbrook 6351, or write care Kane Travel Service, room 407 Flood Building, San Francisco, as soon as possible.

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The proposed new hymnal I trust will not be left entirely in the hands of the musical experts; it touches too closely the sentiments and affections of the rank and file of Church people.

Shall we change the headquarters of the Church and the seat of the Presiding Bishop to Washington? That proposal will be made by a committee that has been studying the matter.

Consideration of the budget for the succeeding triennium is a trying experience for the deputies. Our sights will have been lifted by visions brought us of the growing needs and opportunities from various fields in promoting and extending Christ's Kingdom. We shall wish to go forward, to accept greater responsibilities for our Diocese; then we shall realize, in order to do this, we must make the folks back home catch that same vision. Can we do it?

One of the livest issues will be that of the proposed Concordat with the Presbyterians. Bishop Parsons and Bishop Manning have been redoubtable opponents on many issues. Their debates, always courteous but incisive, have for many years been one of the "features" of the Convention. This one will, I judge, be in their best tradition.

As always, the program of the Woman's Auxiliary and the report of their United Thank Offering will be high points in the Convention. Proposals of the Forward Movement and plans for a campaign of Evangelism may be expected to lift the Convention to a spirit of adventure and raise the whole spiritual level of the Convention above the problems of legislation and ecclesiastical housekeeping.

II.

W. R. H. HODGKIN

Before going to my first General Convention I was told that it was a terribly fast rushing affair and I smiled the smile of the ignorant. For two days I thought my informer was wrong, for we seemed to be doing nothing but sitting around while the powers that be got things wound up, like a baseball pitcher warming up his arm.

The chairman had to be elected and at that first Convention there were two nominees and an election, the next two Conventions I attended there was just one nomination and a unanimous acclamation. Roll calls, appointment of committees, explanations about how business was conducted in a bicameral legislative body, references to special by-laws and rules of order, with much quiet sympathetic understanding of weak human nature by the chairman and the dispatcher of business; that was our first two days.

Then came the active period of the Convention and it went with increasing speed as the days rolled along. It sort of made one dizzy to keep track of it, and it would have been a period of confusion but for the watchful and effective secretaries, among whom was the present Bishop Coadjutor of our Diocese.

The Convention is somewhat of a three-ringed circus. There are the two houses, both equal in importance, one small with Bishops only, the larger with the Deputies, clerical and lay. Then there is the Woman's Auxiliary with a program free from legislation, and therefore much more interesting. There are evening meetings in the interests of Missions, domestic and foreign; Social Service, Religious Education, and everything else that can seize the attention of Church people, with receptions and pageants to fill in the gaps. During the morning there are classes for those who are not members of the Convention. These classes are well attended and have appalling titles, but deputies cannot attend them without leaving their duties.

Committee work is interesting as it brings one into touch with Church people from other places. I have been on the Committee on Constitutional Amendments, but it has little to do. I should say that the Committee on Budget and Program and that on Canons have the most important place. The Constitution may be more important than the Canons but it is amended less frequently. The Budget and Program means the budget of the National Council. This committee works during the summer gathering material and during the 1937 Convention held sessions at which the various deputations were invited to come and tell what they thought their respective Dioceses could raise for the Council during the next year. On the basis of these estimates the committee could indicate to the Convention a reasonable expectation for the General Missionary work of the Church. It is to be regretted that even this method has been over optimistic.

The opening service is certainly inspiring, the large attendance in Convention hall or stadium with improvised altar and hearty singing and good preaching lifts us at the beginning to a sense of the responsibility of being a Convention member. Bishop Parsons was the preacher in 1937. The Woman's Auxiliary Service when the United Thank Offering is presented is next in importance, but the evening service at which the United Thank Offering total is announced is the service of keen suspense until the announcement is made.

Dr. Powell warned me before going to Denver that I must not try to attend every meeting, and that I must be familiar with the Deputies' Rules of Order. If you attend everything you get tired and perhaps sick, if you neglect the rules you feel like a fool.

III.

J. LINDSAY PATTON

This will be the first General Convention I have attended in any capacity, as a delegate or otherwise. With the naïve optimism of the neophyte, therefore, I am going to Kansas City with high hopes of what can be done there.

Certainly there is need for statesmanship. Some delicate and important problems are to be determined.

(1) The Missionary District of Salina, Kansas, is without a Bishop. It must be decided whether to elect a new Bishop or to incorporate the district into a neighboring Diocese, effecting a considerable economy in missionary funds. If this latter course is followed, it may serve as a precedent for other small and struggling Missionary Districts—San Joaquin, Eastern Oregon, Nevada, Utah, etc.—where (it seems to some) the expense of maintaining a Bishop and administrative staff is not justified by the number of Churches in the district. The cost of an Episcopal establishment (salary of Bishop, living quarters, secretary, travel) is between six and ten thousand dollars a year.

Each of these districts, however, is anxious to maintain its own identity, with its own Bishop (although in some cases there are scarcely more than a dozen Clergymen in the area) and a lively debate is in prospect with an important matter of policy at stake.

(2) Divorce and Remarriage. For many years our Church has been trying to maintain a middle course on this crucial issue, holding firmly to the ideal of a life-long union, but seeking to make provision for exceptional cases. A committee of the Woman's Auxiliary has recently come forward with a bold proposal which would enable far more persons than formerly to be remarried by the Church after divorce. This whole matter, it would seem, is to be argued anew.

(3) The War—Conscription—the Rights of Conscientious Objectors, etc. The General Convention must make some decision on these issues.

(4) A purely technical and ecclesiastical matter, but important in its effects: Should the Presiding Bishop be assigned a Diocese and Cathedral of his own, say, the Diocese of Washington? Would this make his work more efficient? Would it give him more prestige and authority, and if so, is this desirable?

Under the present arrangement the Presiding Bishop remains canonically in his own Diocese (Virginia at the moment), although the oversight of the Diocese must be largely assumed by an assistant; while his administrative office is within the territory of another Bishop (New York).

(5) The Budget. The Episcopal Church on its temporal side is a corporation, and a fairly large one. Many hours of the Convention's time must be spent in determining what should be done with the dollars and cents it has (and in deciding how many dollars and cents it can hope to have). This is prosaic, not at all uplifting to the soul, perhaps, but inescapable.

(6) What about our proposed union with the Presbyterian Church? What advances have been made? What difficulties stand in the way?

(7) A new Hymn Book is to be presented for approval or rejection.

(8) Changes in the Prayer Book, some trifling, some of basic importance, are to be presented and discussed.

I could go on. I simply indicate the matters that have a particular interest for me and in which I hope to be concerned. However, I *do* seem to remember that someone has said, "Fools rush in," et cetera.

IV.

JOHN C. LEFFLER

According to the old adage that "fools rush in where angels fear to tread," it is probably a rash hope on my part that the California delegation may take a more active part in this Convention than has been its custom in the past. After witnessing the youthful asinity of at least one freshman member of the U. S. Senate during the past few years, I find it difficult to reconcile this rash hope with one's desire to avoid being conspicuously foolish and froward.

Nevertheless, it seems to me that we of the Pacific Coast have talked altogether too much among ourselves about the failure of the Church to understand our problems and to recognize us as an integral and important part of the national Church life. The time has come for us to act as though we were what we believe the Church back East thinks we are not—a vital, progressive, forward-looking, growing edge of the Episcopal Church in America. For that reason, I believe the deputies from California must be willing to overcome shyness and take an intelligent and active part in the proceedings of Convention.

As a matter of fact, some of the vital issues the Convention must face are more acutely evident on this coast than anywhere else in the country, and since that is the case, should not we who face them in their acute form be able to shed some valuable light on their solution?

Take marriage and divorce as but one example. The discussion in the Church press has been largely concerned with the theory and history of the Church's attitude. This is of vital importance. But we in California are not confronted with theory so much as with facts. On the credit side their are the distinct assets we possess in the state laws which require the filing of intention to wed at least three days prior to marriage and which require a complete medical examination before marriage. In these respects, the state makes it easier for the Church to maintain the Christian standard of marriage.

But on the debit side we have not only the relatively lax divorce laws of California but we also have Reno only a few hours away. Theory breaks down before the fact that the real reasons for divorce are seldom contained in the court records out here, and as a result many innocent and devout Church people and most Clergymen are placed in a predicament which is not met by unrealistic Canons. We may not be able to propose a better solution than that already before us, but we certainly can and must shed some light on it in view of our experience with an acute problem.

Someone has said that the only difference between California and the rest of the country is that in California every problem is more acute. That seems to be more true than we like to admit. Therefore, when the Church faces the issues of war and peace, of the preservation of democracy through strengthening its moral and spiritual bases, of the place of the Church in a time of confusion and crisis, we of California are vitally concerned because all of these problems are acute right here.

Therefore, I approach this great privilege of representing our Diocese at the Convention of 1940 with an awful sense of responsibility, which I know is shared by my fellow deputies. These are not ordinary times. They are more critical than at any time in the history of the American Church. And to be a member of a Church Convention meeting in this year of Grace carries with it not only an awful responsibility but an overwhelming challenge which cannot be met except by and through the prayers of all our people, that we who represent you may be guided aright in mind and heart and will.

Program Annual Laymen's Conference

Menlo School and Junior College, Sept. 7, 8 and 9 at Menlo Park, Calif.

Saturday, September 7, 1940

2:30 p. m. Registration and assignment to quarters.

3:30 p. m. Sports.

4:30 p. m. Meeting of Program Committee.

6:00 p. m. Dinner. Host, Frank M. Avery; Song Leader, P. C. Woodhouse. Welcome by Dr. Lowry S. Howard. Songs and Roll Call.

8:00 p. m. Opening Session: Chairman, M. Anderson Thomas. Keynote Address: Bishop Edward Lambe Parsons.

8:30 p. m. Discussion: "A Layman's Duty in Civic and Governmental Affairs." Judge George E. Crothers, followed by Round Table Discussion.

10:00 p. m. Evening Prayers, led by Bishop Parsons.

Sunday, September 8, 1940

8:00 a. m. Holy Communion at Trinity Church, Menlo Park. Celebrant, Bishop Parsons, assisted by Rev. Chas. E. Fritz.

8:45 a. m. Breakfast. Host, E. Willard Burr. Songs and Roll Call.

10:30 a. m. Open Air Service. Leader, Henry A. Brown.

12:30 p. m. Luncheon. Host, H. Robt. Braden. Songs and Roll Call.

1:30 p. m. to 4:00 p. m. Afternoon Recreational Period.

3:00 p. m. Vestrymen and Treasurers of Parishes meet with R. R. Sumroy.

4:30 p. m. Discussion: "A Layman's Attitude Toward Subversive Influences." Chairman: C. C. Powell. Speakers: C. K. Sutcliffe, Elsworth Johnson and Dr. Lowry S. Howard. Round Table Discussion.

6:00 p. m. Dinner. Host: George S. Robson.

7:30 p. m. Lay Readers' Vesper Service. Sermon by Rev. Chas. E. Fritz.

8:45 p. m. Discussion. "A Layman's Attitude Toward War." Chairman: Chas. W. Eichbaum. Speakers: M. Anderson Thomas and Maj. Gen. Grote Hutcheson. Round Table Discussion, featuring our young men of the Episcopal Church.

10:00 p. m. Evening Prayers. Led by Bishop Parsons.

Monday, September 9, 1940

8:30 a. m. Breakfast. Host: Leonard C. Braden. Songs and Roll Call.

9:30 a. m. Continuation of discussion of subjects introduced at previous sessions in an Open Forum. Chairman: Frank M. Avery.

12:00 m. Luncheon. Host: M. Anderson Thomas. Farewell talks. Adjournment of Conference.

Registration fee, meals and lodgings, $4.00. Part time in proportion. Bring blankets, pillow, sheet and towels, also swimming trunks, tennis racquets and horseshoes for recreational activities. Baseball, football, etc. Phone P. C. Woodhouse, EXbrook 6351, or write care Kane Travel Service, room 407 Flood Building, San Francisco, as soon as possible.

The Bishop's Page

During the summer three beloved and honored figures in the Diocese slipped away into the other world. The first to go was *Victor Robertson.* For nearly three years a vestryman of St. Mark's, Berkeley, and for half that time its Senior Warden, he had been long a notable leader among the men of the Diocese as well as in his own parish. A member of the Diocesan Council when he died, he had served more than once in previous years upon it. As chairman of the Publicity Department he had brought to its work a lifetime of experience as printer, publisher and editor. He was one of the founders of the Round Table. He served on many committees and was a familiar figure in the Convention of the Diocese. All his work was carried on with devotion, clear understanding and high Christian purpose. He was one whom men instinctively trusted, reliable, dependable and withal a delightful and friendly person. Over eighty when he died, he had kept his youthful spirit and vigor to the last.

Although *Louis Findlay Monteagle* had passed his eighty-fourth birthday, on account of his still youthful interest in all that was going on in the world his death came as a great shock to the Diocese. For many years he had been our outstanding layman, the dean among them. Everyone looked to him as one of the noblest and truest of Christian men. The places he filled in Diocese and Church were innumerable. To mention only a few, he was a member of the Standing Committee; of the Cathedral Chapter; the president of the Corporation of the Diocese; for a generation a member of St. Luke's Hospital Board and for part of that time its president; a deputy to ten General Conventions; for six years a member of the National Council; and for a lifetime a member of the Vestry of St. Luke's Parish, San Francisco, and its Senior Warden. His civic interests like his ecclesiastical were many.

His devotion to the Church was unstinted. He thought about it, worked for it, loved it. Besides the great benefactions which he shared with his loved wife, his own generosity was unceasing. Where there was need he was ready to help, and the long list of those whom he did help is known only to himself and his God. All this sprang from his devoted Christian faith. He was like the Macedonians of whom St. Paul writes that "first they gave themselves unto the Lord." I know no word which can better sum up what his family and friends and the world thought of him than the sorrowing comment of Wing, his cook who had served him for so many years—"Best man in world."

And then came the news that dear *Mrs. Gresham,* the wife of the Dean Emeritus of the Cathedral had been released from the crippling and suffering illness of the past few years. It was sad news for all the host of friends who loved her, and yet none could mourn that she had gone from a world of pain and limitation to a new world in the nearer presence of God. We think of her in her vigor, her keen interest, her loyal Christian service. We think of her especially as she stood beside her husband, an inspiration and a strength for all his work. We thank God for the ministry among us of these servants of His and we beseech Him to grant them continual growth in his love and service.

Home Again

Coming home after two months in the East one always thinks first of the joy of being in California again; and then one begins to think over some of the events of the trip. They were varied, including five Commission meetings, one two-day conference with the Presbyterian Department of Unity, and various meetings of other groups with which I have had official or personal connection, to say nothing of the innumerable talks with all kinds of people during the three or four weeks of visiting.

They were interesting and often exciting, and as I think them over I realize that almost everything came in the end to the two great matters of the war and the progress towards unity with the Presbyterians.

War

Of the war and its problems let me speak briefly. Three things come very vividly to mind.

The first is the increasing realization of what a Hitler victory over England would do to this country. It would destroy our whole way of life. It would transform us for no one knows how long into something like an armed camp. We are already moving towards that goal. It would imperil for the time being (I do not believe permanently) our democratic ideals. Already they are suffering. It would make impossible until the whole Nazi-Fascist ideal is rendered powerless any decent and stable international order, as it has already destroyed what little we had. The hope of a constructive peace would be vain.

We may protest we must struggle to keep all we can of the things we value; but if Germany wins the "battle of Britain" these perils are inevitable. We must give moral and material help to those who stand, however imperfectly for the things in which we believe.

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And then we must remember that for this war which springs from the sin of men we too have responsibility. We have failed to do our part in making and keeping a law-governed world, failed at home to make our own social order worthy of our ideals and of all that God has given us.

We who are Christians, who believe in God must help. We can pray that God's will be done, that freedom may be saved and won, that those things which we know are his will—justice, truth, freedom may be preserved, and that out of this terror a new world may be born as men turn back to God and to His way.

Church Unity

It has come clearer than ever to me that the task of the Christian Church in this world, to preserve love and friendship and tolerance, to transcend all national and racial boundaries by the depths of faith is a task which a divided Church can ill perform. But sc many Christians fail to see this. So many Christians are unwilling to sacrifice for any great end. So many live ignoring the very meaning of their faith. It was shocking in a recent questionnaire sent out by the Living Church to discover that a very definite number of those questioned, clergy and laity alike, advocated breaking off our negotiations with the Presbyterian Church. We have made a real beginning in attempting to heal one of the wounds in Our Lord's Body. I say, shame upon those who profess to be His disciples and would stop the healing work. Shame upon them. Always the healing of His wounds is our task; but today more than ever, today in this sad and distracted world let us all pray and work loyally and devotedly that His disciples may be one.

Dr. John Bennett Addresses Congregationalists

"Today we live in a new age, an age which we do not yet understand," were the words striking the keynote of Dr. John Bennett's lectures on "The Gospel for Our Age," at the biannual National Council of Congregational-Christian Churches. There has come an end to the spiritual unity of the West, and we see a world overrun with military tyranny in which the modern tyrant has no fear of God or Hell. We must remember that "it was the western democracies, including ourselves, which were the masters of the world until a few years ago, and it was in large part their vain attempts to preserve the indefensible *status quo* that caused the present madness. *If we had been more Christian we might have been spared this punishment. If we had been more imperialistic, the punishment might have been postponed!* I do not suggest that the majority of the people of any nation have been perverted in mind and soul by what has happened. The picture is a very complex one. But that fact does not cancel the objective situation that has been created by the possession of new forms of power by those who have the will to use them without restraint in the consolidating of a continental tyranny." This is the background against which a "Gospel for Today" must be measured.

AROUND THE DIOCESE

Diocesan Calendar, 1940-1941

Tentative Schedule

September, 1940

Aug. 31-Sept. 1 and 2—Laymen's Conference, Menlo Park.
1 and 2—Council Meeting, House of Young Churchmen.
19—Tea and Reception Honoring Bishop Parsons.
22—Conference for Canvas Leaders—Cathedral House, San Francisco.
23—Fall Presentation, United Thank Offering—10:30 a. m., St. Paul's, Oakland.
29—Conference for Canvass Leaders—Cathedral House, San Francisco.

October, 1940

9-24—General Convention, Kansas City.
14—Diocesan Woman's Auxiliary Meeting.
29—Opening of Bishop Gardner's Conference, School of the Prophets.

November, 1940

3—Mass Meeting for Men, Grace Cathedral. Speaker, Rt. Rev. Wallace John Gardner, D.D., Bishop of New Jersey.
4—Diocesan Woman's Auxiliary Meeting.
7—Convocation of Oakland.
9-10-11—Laymen's Retreat, St. Dorothy's Rest.
10-24—Every-Member-Canvass.
12—Convocation of San Jose.
13-14—Clergy Conference, Cathedral House.
17—Diocesan Service for Students and Young People, Grace Cathedral. Speaker, Bishop Block.

December, 1940

9—Diocesan Woman's Auxiliary Meeting.
24—Christmas Pageant, Grace Cathedral, San Francisco.
29—Special Cathedral Service Honoring Bishop Parsons.

January, 1941

13—Diocesan Woman's Auxiliary Meeting.

February, 1941

4-6—Diocesan Convention. (This date may be changed to Feb. 2-4.)
15-16—Convention, House of Young Churchmen. St. John's Church, Ross.

March, 1941

Quiet Day for Women—date to be set.

April, 1941

13—Easter.
14—Diocesan Woman's Auxiliary Meeting.
19-20—Wayside Cross Pilgrimage.
22—Opening of Conference, School of the Prophets. Leader, Rev. Phillips E. Osgood, D.D.
26—Annual Service of Offerings, Grace Cathedral. Speaker, Dr. Phillips E. Osgood.

May, 1941

7—Commencement, St. Margaret's House, Berkeley.
8—Commencement, Church Divinity School of the Pacific.
6-7-8—Synod, Province of the Pacific. Portland, Oregon.
13—Convocation of San Jose.
15—Convocation of Oakland.

June, 1941

22—Prayer Book Cross Service, Golden Gate Park, San Francisco.
Diocesan Summer Conference — date to be set.

NOTE: Any changes or additions to the Diocesan Calendar should be sent immediately to Miss Frances M. Young, 1055 Taylor Street, San Francisco.

The Cathedral Close

The funeral of Mrs. Gresham on July 22nd. The tribute of the last rites of the Church was paid to Emily Cooke Gresham, so closely identified with the life of the Cathedral since her husband became Dean thirty years ago. Bishop Block read the service in the Cathedral and at the chapel of Cypress Lawn. Many of the clergy attended vested or in the congregation, and the nave was filled. The choir boys, called back from vacation, augmented the summer choir of men in singing the hymns and psalms she loved. The chancel was bright with summer flowers and in addition many memorials were sent to a large number of institutions. Over twenty organizations were repeatedly remembered.

A Gentle Soul

Some months ago, after a long illness, there slipped away into the other world an old and valued member of the Cathedral congregation. That at the time of her death it passed unnoticed was in keeping with her modest character. Mrs. George Baxter was not widely known. Her work in the Auxiliary and for the Altar Guild was always done quietly and modestly. She was a Christian lady—one of those gentle souls whose life has set forward the Kingdom of God.

"The Protector of Childhood"

The funeral of Katherine Felton on Saturday, August 17th, was a fitting tribute to this distinguished woman who has influenced the social work of the community for nearly forty years. From the highest to the lowliest the Cathedral was thronged with groups who represented every religion, every walk of life. The vested choir sang her favorite hymns and the psalm. Bishop Parsons conducted the service, assisted by Canon Wright and the Rev. A. Ronald Merrix of St. Paul's Church, Oakland, who took the committal at Mountain View Park in Oakland. By special request Canon Wright read a part of "The Prophet" by Kahlil Gebran, a favorite poem of Miss Felton's which expresses her own philosophy of work.

Summer Speakers

During June, July and August speakers at eleven and four on Sundays have included Bishop Parsons and Bishop Block, the Rev. Oscar Green of All Saints, Palo Alto, the Rev. Russell Staines of St. Mary the Virgin, San Francisco, the Rev. Henry H. Shires, Dean of the Church Divinity School, the Rev. Christopher Sparling of Christ Church, Lexington, Kentucky, the Rev. Lester M. Morse of St. Paul's Church, Elko, Nevada, Dr. Douglas Horton, minister of the General Council of Congregational Churches.

Cathedral U. T. O.

The United Thank Offering of the Cathedral Branch of the Woman's Auxiliary will be presented at the service of Holy Communion in the Chapel of Grace on Wednesday, September 18, at ten-thirty o'clock.

Mrs. Howard Pennypacker, 796 Pine street, is treasurer.

In Memoriam

✝

Victor J. Robertson
Died June 9, 1940

Louis Findlay Monteagle
Died July 16, 1940

Emily Cooke Gresham
Died July 19, 1940

✝

A Commendatory Prayer

We seem to give them back to Thee, dear God, Who gavest them to us. Yet, as Thou didst not lose them in giving, so we have not lost them by their return. Not as the world giveth, givest Thou, O Lover of Souls! What Thou givest, Thou takest not away. For what is Thine is ours always, if we are Thine. And life is eternal; and love is immortal; and death is only a horizon; and a horizon is nothing save the limit of our sight. Lift us up, strong Son of God, that we may see further; cleanse our eyes that we may see more clearly; draw us closer to Thyself that we may know ourselves nearer to our beloved who are with Thee. And while Thou dost prepare a place for us, prepare us for that happy place, that where they are, and Thou art, we too may be; through Jesus Christ our Lord. Amen.

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Woman's Auxiliary

Regional Meeting

Women of parishes south of and including the Monterey Peninsula are invited to attend a regional meeting for presentation of the United Thank Offering at St. Mark's Church, King City, on September 12th.

Celebration of Holy Communion and presentation of the offering will be held at 10:30 o'clock. Box lunch will be at 12, with tea and coffee served by the women of St. Mark's.

A meeting of the Woman's Auxiliary will follow the luncheon hour. It is hoped that Miss Olive Meacham will be present to speak of her work under the U. T. O., formerly in Liberia and now in the San Joaquin Valley.

United Thank Offering

The United Thank Offering will be presented on September 23, at 10:30 o'clock, in St. Paul's Church, Oakland. Deaconess Margaret, a U. T. O. worker, will speak of her work in Nevada. The box luncheon at twelve will be followed by the monthly diocesan meeting of the Woman's Auxiliary.

The total offering of the past three years will be presented on the second day of the Triennial Convention of our Church in Kansas City in October, at a solemn service of Holy Communion and Thanksgiving. We may not all attend this service, but every woman still has an opportunity to unite with all the women of our Church in this wonderful expression of gratitude for daily blessings.

Saint Margaret's House

Training for leadership in the Church's program of college work is to be a feature of the Curriculum offered at Saint Margaret's House, Berkeley, during the coming year. The fall semester opened on August 21, coinciding with the date of opening of the University of California, the Pacific School of Religion and the Church Divinity School of the Pacific.

During the summer, Saint Margaret's was open to students of the summer session of the university and other guests, among whom was Miss Ellen Gammack, personnel secretary of the National Woman's Auxiliary, who came for conferences with Dean Springer regarding plans for a two-day program in Kansas City, October 7 and 8 on the subject of preparing women for Church work. Dean Springer made a trip through the Northwest. While in Portland she was guest at a luncheon arranged by the president of the Woman's Auxiliary of the Diocese of Oregon, Mrs. Robert Arneson, for the delegates from Oregon to the triennial Auxiliary meetings at the General Convention in Kansas City.

During the past summer students who had been in training at the house through the season of 1939 and 1940 went out to varied types of work, such as camp counselling and directing summer vacation Church schools. Graduates of the house are found in various parts of the world—in Brazil, in Hawaii, in the Philippines and in parishes, Dioceses and Missions of Continental United States.

Religious Education

New Courses for the Church School

Three new courses in the Cloister Series of Church School Courses are now ready for use. The Kindergarten Course is called *Finding God in Our Homes.* There is a Teacher's Book, with five excellent units; a Book for Parents and Pupils, with stories, prayers, and poems; and an envelope of pictures. The third-grade course is *Discovering Our Church,* and has a Teacher's Book for Class Room use, and a Book for Pupils and Parents to use at home. The Workbook has stories, prayers, poems, Bible references, and suggestions for things to do at home which relate to the work done in Class. The Sixth Grade course is *Worship and Worshippers in the Church,* and has a Pupil's Workbook and Teacher's Guide Book. This course will make fine preparation for Confirmation.

There are now six courses available in this new Episcopal Series, which has the recommendation of the Department of Religious Education.

Those who plan to use the Morehouse-Gorham Workbooks will be glad to know they are: "Procedure Guides" for *A Treasure Hunt,* prepared by Elizabeth Frazier; for *A Tour of the Prayer Book,* prepared by Vernon McMaster; for *My Own Life of Christ* and *My Own History of the Christian Church,* prepared by Alice M. Brookman.

Church School Gifts for China

Material on China, where the Diocesan Christmas Box money will be sent, is obtainable at the Diocesan Office. The check is to be mailed by October 10, which means that the individual Church School offerings for this fund should be sent to Miss Young before that.

Mrs. Batte Resigns

Mrs. George McPhail Batte, President of the House of Churchwomen for more than three years, has found it necessary to resign this office, in order that she may fulfill her responsibilities as Provincial Representative of the Executive Board of the Woman's Auxiliary to the National Council.

Mrs. Batte has given continuous service to the House of Churchwomen in various offices of the Cabinet for nearly twelve years and it is with deep regret that her resignation has been accepted.

Mrs. Jerome Politzer, vice-president of the House of Churchwomen, was elected president to succeed Mrs. Batte.

The House of Churchwomen in the Diocese of California extends to Mrs. Batte its very real appreciation and its gratitude for her many years of splendid leadership, as well as its congratulations and good wishes as she goes forth into the broader service of the Church.

* * *

Cranmer Club

The Episcopal students of the University of California had their semi-annual "advance" on August 20-21, under the leadership of President Bill Dresser, and made their plans for the new semester. It was announced that Bishop Harry Beal of the Canal Zone would be the first speaker.

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To Bishop Parsons — a Tribute

It is with grateful appreciation of the work and the life of the Right Reverend Edward Lambe Parsons that the citizens of San Francisco are planning an occasion which will be an outstanding one in the history of this city.

In the Palm Court of the Palace Hotel on Thursday afternoon, September 19, at 4:45 p. m., San Francisco will honor one of its most beloved citizens at an informal reception and tea.

Bishop Parsons has truly been the Bishop of California. All sorts and conditions of men and women in all ways of life call him "Friend." He has lived quietly, humbly among us, but with such depth of purpose, with such wide horizons of thought and action that not only in our own city and state, but in many national and international movements, his sure generous touch has been felt, his consecrated endeavors for the benefit of the lives of ordinary men and women will be remembered. His own Church will fittingly honor him during this year of his retirement from active work, but it has been the desire of his fellow citizens to express their feeling for him at this time.

The occasion at the Palace Hotel will be a simple, sincere outpouring of affectionate regard for a man whose life reveals the faith in which he believes, for a man who has made of his leadership as the Bishop of California that rarest of all things among men—the patient, far-seeing belief in the goodness of his fellow men. He has brought to the councils of our life here that constant recognition of the truly democratic spirit. His influence rests not upon the power of his high and consecrated office but upon the all-pervading persuasiveness of his own life.

The Citizens Committee is headed by Mr. James K. Moffitt and the smaller Committee on Arrangements include: Mr. Bruce Porter, Mr. Albert M. Bender, Mrs. J. Richardson Lucas, Mr. W. W. Crocker, Mr. Randell Larson, Miss Alice Griffith, Dr. J. C. Geiger and Dr. Langley Porter.

After September 5 the tickets may be secured from Miss Emily Timlow, 262 California street. The occasion will be at 4:45 p. m., and the tea of such a character that it will be possible for all the many who would honor Bishop Parsons to attend.

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About People

By the REV. JOHN P. CRAINE

In the absence from print of two months, we cannot but pause to pay tribute to two devoted members of the Diocesan family who have been called into the nearer Presence, Mr. Victor J. Robertson and Mr. Louis F. Monteagle. Mr. Robertson was chairman of the Publicity Subcommittee of the Field Department and his great interest was in the advancement of THE PACIFIC CHURCHMAN. This publication is in a very real sense indebted to his entire efforts. He was also a member of the Diocesan Council and of St. Mark's, Berkeley. Mr. Monteagle was a member of the Standing Committee and of the Board of Directors of the Diocese and a communicant of St. Luke's, San Francisco. The Diocese also joins in extending its sympathy to Dean Gresham in the death of his wife.

* * *

Vacations seem to be the prevailing topic of conversation. . . . Bishop Block spent the month of August on an Alaskan cruise. . . . The Rev. Sumner Walters and family visited in the East. . . . The Rev. Walter Williams vacationed to and from and, we trust, at the Evergreen Conference in Colorado. . . . The Rev. and Mrs. P. M. Casady visited their families in Oklahoma City. Others, who combined work with pleasure, were the Rev. Charles Greenleaf, who taught a course at the Summer Conference of the Diocese of Olympia, and also many of those Clergy who naively thought they were going to the Tahoe Summer Conference for a vacation. The huge registration there kept everyone on the jump, and the side trip to Virginia City pressed every available Clergy car and chauffeur into service. Speaking of the Tahoe Conference, it is remarkable how many Clergy—and Clergy families—had to vacation afterwards in one way or another to recover health and strength. Yes, it was a very strenuous experience, or could it have been the altitude?

* * *

The Rev. A. E. Clay, Rector Emeritus of St. Mary's, Pacific Grove, celebrated the fiftieth anniversary of his ordination of the priesthood on July 15.

* * *

Two new groups have already made plans to enter teams in the Diocesan Boys' Basketball League, now in its third season. These

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teams are from Incarnation and Trinity in San Francisco. Previous championships have been won in the Eastbay by Trinity and St. Paul's.

* * *

The Rev. Joseph S. Doron is in charge of St. Edmund's Mission, Richmond. He was formerly in charge of St. John's in Bisbee, Arizona.

* * *

Some of our lay people spent vacations of great usefulness. Mrs. Lincoln and her staff were unusually busy at St. Dorothy's Rest. . . . Jack Adams and his gang did their usual fine job at Camp St. Andrew. . . . The Rev. Henry M. Shires was studying for his Doctor's Degree. . . . LeRoy Lawson and Jack Pyle, students at the seminary, attended Dr. Bill Keller's Summer School for Theological Students at Cincinnati.

* * *

Mrs. Thomas Jenkins, wife of the Bishop of Nevada, died at Pacific Grove and was buried from St. Paul's Oakland, July 7. Many who knew the family join in messages of sympathy to them.

* * *

A prominent summer visitor to the Diocese was Mrs. Harold Woodward, national president of the Girls' Friendly Society, who made many new friends during her stay here.

A Commission Resolution

"We are much interested that the National Christian Mission scheduled for 26 cities this fall and winter plans to recommend that a preliminary program for these cities be observed nationally at least to the extent of using September as a month of Parish visitations and Church agency campaigns, leading to Loyalty Sunday on October 6, when the Christian people are summoned to receive the Holy Communion in their churches. We urge our fellow Churchmen to cooperate with both the preliminary and later phases of the National Christian Mission program, and assure its leaders of our deep interest and prayers, as well as our desire to participate in every way we can."

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